524 BROADWAY
B. Westermann & Co.
NEW-YORK

Library of the Theological Seminary.

PRINCETON, N. J.

Stuart Fund Feb. 28, 1879.

Division I

Section 7

Shelf

Number

SCC #10,961 v.7

The Chinese repository

Digitized by the Internet Archive
in 2016

https://archive.org/details/chineserepositor7918unse

THE

CHINESE REPOSITORY.

VOL. VII.—JANUARY, 1839.—NO. 9.

ART. I. *Medical missionary Society in China: remarks made at its first annual meeting.*

THE report of the committee of management having been read (see our last No. p. 419), G. T. LAY, esq, then rose to move its acceptance, and spoke in terms nearly as follows:

"It is not necessary that I should take up any time in insisting upon the value of medical and surgical aid: every one who has felt disease himself, or witnessed it in a friend or relative, has had the conviction of their worth and importance brought home to him and made a part of his mental associations. The Chinese have a materia medica that is well supplied with drugs, they display great variety, neatness, and care in their pharmaceutical operations, we see them busied in dispensing prescriptions, while the size of the shop, its furniture, and every circumstance about it, combine to assure us, that every thing is done in conformity with a steady and comprehensive system. The manifestations of disease, and the various phases which it puts on, from its first beginning till it terminates in death or recovery, have in many cases been well marked and faithfully recorded by them. Their experience which resembles the εμπειρια and τηρησις of Satyrion, embraces many valuable observations, and their practical skill enables them to deal successfully with remittent fevers and other maladies, which, according to their classification, arise from cold or bad air, or from some disturbance of the healthy equilibrium. But where disease assumes a malignant character, where its treatment depends upon a proper knowledge of the situation and function

of the parts affected, or extirpation is called for, it is clear, that it is far beyond their reach, and must be left to take its own course, with the certainty that it could only be made worse by their interference. It is here that the man with the enlightened knowledge and the surgical adroitness of the west finds an appropriate field, and does for a Chinese what no native practitioner can do for him.

"But there are other advantages, besides the relief of human suffering, however great that may be, which are intimately connected with the objects of this Society, and deserve our most attentive consideration.

"In the first place, it teaches us what the Chinese really are. We have become accustomed to hear of their prejudices, their exclusive spirit, their repugnance to and distrust of foreigners. Now in this respect our hearsays and all our surmises are completely overset by what we may see any day at our hospitals. Crowds of Chinese of both sexes, afflicted with all kinds of disorders, soliciting aid in the attitude of respect and humility, and listening to advice and assurances, as if nothing but absolute truth could fall from the lips of the physician. To behold a female, unaccompanied perhaps by a single friend or relative, brought in and tied hand and foot to the operator's table, and there submit to a most painful operation, without uttering a sigh or a groan, teaches us, in terms that can neither be misunderstood nor prevaricated, that a Chinese, upon proper grounds, is able to exercise the most unbounded confidence in the wisdom and goodness of the stranger. We learn, what I rejoice to find proofs of from different quarters, that he has a most keen perception of what is good for him, and courage to embrace it, whenever it can be made apparent to him: that he has a stock of good sense and good feeling upon which his social prosperity is based: and so we arrive at a discovery which, whether we seek to make him wiser by our sciences, or better by our religion, opens to us prospects of the most encouraging and delightful character.

"In the second place, it makes the Chinese acquainted with the authentic nature of our principles, and the kindness of our feelings towards them — a most necessary preliminary in the work of doing them good, whether it be in matters touching this world or that which is to come. There is nothing more obvious than that a Chinese entirely misunderstands our character and situation; he thinks we have no institutions for learning, are strangers to the softer refinements and courtesies of life, and recognise no moral distinctions, are unconscious of the intrinsic beauty of a virtuous action. When assured

that he labors under a mistake, he hears with incredulity in his looks; when he witnesses proofs of wisdom and goodness, he is filled with wonder and surprise. We find by experience, that he is not apt to forget either our good words or our good deeds, but if there were any oblivious tendency in this way, it would be corrected by the restoration of sight to the blind, the removal of excrescences that preyed upon the vitals of the sufferer, and so on; for he bears a testimony which he will convey to his grave, written with indelible characters upon his body, that China, with a swarming population, cannot produce a man, that can at once vie in skill and humanity with the stranger. Where could we find a better pledge, a better earnest to assure them, that our science is founded on truth, our religion full of benevolence? If we have patience to give these endeavors time to work, such a conviction, waxing stronger and stronger, is inevitable, — the collateral results, of unknown magnitude and importance.

"In the third place, we shall have opportunities of studying the mind of a Chinese, and of tracing all its essential characteristics. We shall find out wherein it differs from our own, what it has in common with ourselves; for a sick person, as by a sort of instinct, opens his heart as well as his case to his physician. In the west, we often see this exemplified, but not more frequently there than in China. All ranks, ages, and sexes, tell their story, and reply to questions, with child-like simplicity, and make good what philosophy would teach us, that to speak the truth is a quality naturally inherent in the will of man.— Everything about their domestic history, ways of thinking, social feelings, nay the very penetralia of their hearts and dwellings, are brought under contemplation, and thus we may gather hints and reflections which will be hereafter of the highest value to us.

"In addition to these advantages, we may mention the influence that enterprises like the one before us are likely to exert upon medical science itself.

"(1.) Maladies, in their nature and frequency, differ in different countries. A disorder which is transient and occurs only here and there in some places, may be studied in all its features again and again in others. The phenomena which the same disease exhibits in one place, it never assumes in another,— a consideration that leads us to make a difference between such as are common to it in all places, and such as are not, and so to delineate with philosophic accuracy what its essential character consists in. If at the same time we attend to the climate, soil, water, and relative situation of the country,

with the diet and habits of the people, we give new and wider bearings to an important part of medical study — the existing causes of disease — and, of consequence, the means by which they may be avoided. By this means we shall be able to complete our system of nosology, and to make out a uniform encyclopedia of diseases.

"(2.) If the existing causes of disease have a kind of geographic distribution, the appropriate remedies seem to have something very analogous to it, so that each country has its peculiar drug as well as its peculiar disorders, as if the same providence that sent the affliction sent also its cure with it. Each country has its pharmacy, remarkable for some drug not found elsewhere, and generally proves after investigation far more comprehensive than we were at first inclined to suppose. The Chinese and the Japanese have each their own, both of which abound with excellent and powerful medicines. Now by practicing among the natives, we are made acquainted with these remedies, their modes of application, efficacy, and so forward, by ways that are as good as actual experiment, without any of its risk. Hence we are enabled to enlarge our knowledge of remedies, and to enrich our pharmacopœias with an account of substances hitherto unknown or untried.

"(3.) Every nation and tribe has what we may call its national therapeutics and nosology. It has some conceptions of disease peculiar to itself, some modes of treatment not observed elsewhere. In principle and extent they may be very humble, in detail united with error and mistake, but I think we should have to search a long time before we found one that would not afford us one fact for our information, or one hint to awaken our curiosity; These subjects would necessarily fall under the notice of an enlightened practitioner, who with patient kindness had given himself up to the purpose of doing good, which he would not fail to record and communicate to the world, for the benefit of science and humanity.

"I am so impressed with the importance of these considerations that I have determined to make the system of gratuitous relief for the sick in some sort universal. I may not succeed in my first attempts, but I will continue, while life and health last, to pursue my object till I have attained it. We have societies for giving the Bible, the gospel, useful knowledge, and so on, to the world,— we will have also a society for giving the benefits of rational medicine to the world. Humanity shall be taught to flow in new channels, and to wear names and designations unused before. Science shall earn new honors, and gain fresh accessions to her strength. The motives that incite

us to deal out our good things to all mankind are of the highest and noblest kind, while the success that waits upon every attempt invites us to bring all the means we can spare and lay them upon the altar of Him who giveth liberally and upbraideth not. On my return to England, I shall not forget the promise I made to this Society at its formation, for I am sure it needs only to be known in order to be supported."

He then moved, J. C. Green, esq., seconded, and it was unanimously —

Resolved, That the report which has been read be accepted, and printed under the direction of the committee.

The Treasurer's accounts, duly audited, were then read, and laid upon the table. It appeared that the disbursements of the Society had been, during the year, $1741; the receipts since 10th May, $754; and that the balance in the Treasurer's hands was $780.

Lists of Books, Instruments, Paintings, and Medicines, that had been presented to the Society, having been read, it was —

On the motion of W. Bell, esq., seconded by W. S. Wetmore, esq.—

Resolved, That this Society gratefully acknowledges the valuable donation of works on ophthalmic surgery, the surgical instruments, and specimens of morbid anatomy, received from T. R. Colledge, esq., its President, as also the donation of books, &c., received from other gentlemen.

The chairman then stated, that Mr. Colledge, on his recent departure from China, had left nearly the whole of his medical library behind, with the desire that it should be offered to the Society on condition of his being enabled in return to furnish himself with a similar library in England. The prices not having been attached to the several works, the committee were unable to state the precise value of the collection: the balance in the treasurer's hands, however, did not seem sufficient to authorize the appropriation, at the moment, of any sum for the purchase of the books. He went on to state, that the books were nevertheless being priced, and that expectations were entertained of being enabled to meet the cost of them without burdening the funds of the Society, or applying for a private subscription from the members.

A series of By-Laws, referred at the last General Meeting for further consideration, was read: when it was —

On the motion of W. S. Wetmore, esq, seconded by W. Blenkin esq.—

Resolved, That the By-Laws just read be sanctioned, and printed with the Report of the Committee

The Chairman having called a ballot for election of officers, it was on the motion of W. Blenkin, esq., seconded by Heerjeebhoy Rustomjee, esq.—

Resolved, That the gentlemen now forming the committee of management be requested to continue in office until the next annual meeting.

The Chairman begged to say a few words, before dissolving the meeting. He would revert to the address made to the meeting that morning by Mr. Lay. Sincerely did he wish that gentleman all success in the efforts which he had expressed his intention of making, on his return to England, to set on foot a Society with purposes like those of this Society, but with a wider range. That gentleman is in possession of the peculiar advantages of an eye-witness. Having visited many of the isles of the Pacific, and of the Indian archipelago, also Lewchew, and having for some time resided in China, he can 'speak of the things that he has seen, and testify of what he knows.' He has been enabled to assure himself personally of the readiness of many of the nations, living out of the pale of Christendom and of western civilization, to avail themselves of the medical skill and kindness of European practitioners. He has seen their confidence, their gratitude, and can justly appreciate the adaptedness of such means, as preparatives for the attainment of those blessings in which rest the highest ends of man's existence. He is aware, too, of the sanction such operations receive from that Book to distribute which he left his family—the lively greetings of that family may he soon unalloyedly enjoy!

Art. II. *Sketch of Spanish Colonial History in Eastern Asia; government of Das Marinas, De Morga, De Tello, &c.* Continued from A. D. 1595 to 1624.

As yet, say our authorities, "the doctrine which purifies the heart by faith and changes the affections, so that they turn to heavenly things, had not been fully preached to the gentiles of these islands. They were yet to be completely pacified, and *therefore new conquests*

were meditated." Das Marinas was not so fully occupied with Japanese negotiations or expeditions to Camboja,* as to neglect the extension of the Spanish settlements over the Philippines. A fuller reduction of the Northern and North-eastern part of the island of Luzon was determined on. It has already been mentioned, that a Japanese corsair had establish himself here, in 1591, and had been dislodged by captain de Carrion. A fort was built, at that time, at the mouth of the Cagayan river, and repeated efforts made to reduce the natives to subjection. The nature of this reduction may be inferred from the remark, that the natives liked the neighborhood of the Spaniards even less that that of the Japanese, i. e. the Spanish colonists behaved worse than the Japanese pirates. One chief only is named as having sought the friendship of the new settlers, and he, in reward for his more friendly bearing, was taken and hanged, on some groundless suspicion. A war afterward broke out between two chiefs, brothers, and the weaker party called in the Spaniards. Of course they remained masters of the matter in dispute. More territory was thus acquired, and a town was founded at or near the present capital of Cagayan, Nueva Segovia. The ill manners of the rude instruments of these acquisitions had by this time driven away their chaplains, and they had lived for some time without worship or subordination, when Das Marinas determined to take them in hand and bring the province to order and tranquility. His expedition was pushed forward by land across the mountains and jungle, and descending by the river Ytui, he completed the conquest. A good fortress was erected, to protect the colonists, and two Dominican fathers were deputed to preserve the ascendancy of religion and good manners.

Das Marinas continued to administer the government till June of this year, when Don Antonio de Morga arrived, with the office of lieutenant-governor. Don Luis immediately resigned in his favor,

* We omit to notice the details of this unfortunate expedition. It was dispatched, though reluctantly on the governor's part, at the request of two envoys, or two men who called themselves envoys, from the king of Camboja. Before the ships reached their destination, the Cambojan king had retired before a Siamese invasion to the Laos country, and a noble had usurped his throne. With this chief the Spaniards quarrelled, and in this contest, he was killed. After committing various excesses they retired and sailed for Cochinchina, whence they were rudely repulsed. One of the ships was then driven to Malacca and broken up, and the others returned. The most interesting fact in the story, beyond the light it throws on the unrefined spirit of the age, is the landing of two of the Spanish chiefs in Cochinchina, their penetrating across the country to the camp of the exiled king, and their rendering essential aid in restoring his son to the possession of the Cambojan throne.

but continued to reside at Manila. In the vessels, which brought out the lieutenant-governor, came a farther supply of Jesuit, Dominican, Augustine, and Franciscan missionaries, under royal commands, to divide the provinces of the colony among themselves, and to dedicate themselves wholly to the conversion of the natives. The central districts being already occupied, chiefly by the Augustines and Franciscans, the Dominicans found places in the northern and the Jesuits in the southern parts of Luzon, and in the adjacent islands.

The same arrival brought a commission to Don Estevan Rodrigues de Figueroa, to carry the Spanish arms to Mindanao, which island he had visited by order of governor Sande. Figueroa was at this time, one of the richest of the Manila residents, and bore himself the cost of the expedition. He embarkad early in 1596, and anchored his fleet before the town of the principal rájá, built on the banks of the river Buhayen. Almost in the act of landing, he was wounded by a native warrior, and died in six hours. His successor threw up a fortification and held his ground for some time, but no permanent good seems to have resulted from an enterprise, which thus cost, at the outset, the life of its patriotic leader. Soon after the arrival of De Morga, died the P. Sedeno, for some time the chief director of the Jesuit missionaries in the Philippines. It is said that the natives were indebted to him for instruction in several important arts — such as, working in stone, making lime, &c., &c. He was also the first to attempt the rearing of silkworms in the colony, a business which has been revived a great many times since his day, but has never yet been successful. He had been a soldier in his youth, and his military reminiscences were drawn on to furnish the sketch of the stone fortification thrown up at Manila. Becoming the chief of the Jesuit mission, he made a profitable use of the powers of benediction conferred on him by the pope, by giving a current value to certain pictures of saints, &c., which he had painted in his own house, by artists brought over from China.

On the sixth of February, of the following year, the citizens of Manila were surprised by the arrival of one of the ships of the fleet of Alvaro de Mendana, who had left Lima the year before, to plant a colony on the Solomon's islands. The expedition had at first consisted of four vessels, carrying four hundred persons. It had touched at several islands, committing some cruel excesses, when the original leaders of the enterprise died, several others of lesser note were cut off by each other's hands, the largest ship disappeared altogether, and the finding of the Solomon's group was abandoned. Beside the

ship which made a harbor at Manila, the remaining two afterwards reached one of the outports of the colony.

The vessel of the same year arrived in July, bringing a successor to de Morga, in Don Francisco Tello, a Sevilhan, who had been appointed governor, on the receipt of the intelligence of the death of the elder Das Marinas.

The vessel San Phelipe, laden with an unusually rich cargo, valued at $1,500,000, and carrying a number of passengers, was immediately dispatched, on her return to Acapulco. On the night of the 26th July, soon after setting sail, a comet of portentous aspect startled the voyagers. It had been observed in Japan, four days earlier, and being followed by repeated and most destructive shocks of earthquake, had thrown the court of Taiko into consternation. Notwithstanding the omen, the overladen galleon pursued her course, but was at length, after a succession of storms, compelled to put into a port of the Japanese principality of Tosa, in September. Here, under professions of kindness, the ship was piloted upon a sand bank, and the crew and cargo taken into custody. The Spanish supercargo dispatched messengers and rich presents to court, with an application for permission to refit his ship and to depart on his voyage. The messengers reached the court, but instead of succeeding in their petition, an official agent was sent to take account of everything in the ship, with a view to her confiscation. December came, and the rich cargo of the ill-fated galleon was divided between the Japanese officers and the emperor. The real motives of Taiko, in lending himself to this apparently piratical measure, it is not easy to penetrate. His necessities, at the moment, may have been such as to make him prefer the immediate possession of so rich a prize, to the faith of treaties, and the probable advantages of the Philippine commerce. Or his legal advisers may have persuaded him that the wrecked property belonged of right to the crown: more probably, the ostensible reason was the real one, that it was some improper design, and not a storm, which had brought this heavily armed ship to Tosa. The Japanese monarch was not ignorant of the power of Spain and of its steadily advancing conquests in America and the Archipelago. It had already been hinted to him that the mission of priests, and the multiplication of proselytes, was the common preliminary to armed occupation, and while his measures were taken to deter visits of powerful ships, he proceeded to charge the Spanish friars with disloyalty, and to threaten them with severe persecution; nor were these empty menaces. Early in December the Catholic priests were im-

prisoned, the Jesuits excepted, who had come out by way of Macao and Portugal, and had no connection with the Philippines. Twenty-six of the obnoxious priests and converts were afterwards crucified at Nangasaki, including among the number those who bore the title of the Philippine ambassadors.*

This was the only death warrant signed by Taiko, and for it he gave this reason, "I command these men to be put to death, because they came as ambassadors, but employed themselves in preaching the Christian faith, and in building churches, which I had prohibited." While these unhappy events were in progress in Japan, de Tello had dispatched a further expedition to Mindanao, for the relief of the cooped up followers of the unfortunate Figueroa. The Buhayen chief had meantime called in aid from Ternate, but their joint forces were defeated by the Spaniards. A peace followed, but the Spanish force being withdrawn, the footing gained was soon lost, and the Mindanaoans were as free as ever to renew their cruel piracies.

It has been already mentioned, that two Spanish captains had joined the late king of Camboja in the Laos country, and accompanied his heir on his return to repossess the dominions of his father. By their advice the new king was induced to send an envoy to Manila, to cement the alliance with Spain, and "asking especially for some soldiers to sustain the baptism of his subjects." This occasion for interposition seemed most propitious to the governor, but the state of the colonial chest and defences compelled him to hesitate as to withdrawing any portion of his means from the colony. In this emergency, Don Luis das Marinas came forward to offer to bear the expenses of the expedition, and even to command it in person. The governor yielded, and Don Luis, after preparing two ships and a tender, and collecting four or five ecclesiastics and 150 soldiers, sailed on the 17th September. After putting back once, the tender reached the Cambojan coast, but the flag-ship was wrecked on an island a little west of Macao, and the second met the same fate on one of the Babuyanes. The crew of this last ship, found their way to Nueva Segovia, the new settlement on the opposite shore of Cagayan, where they procured a vessel and prosecuted the voyage. Falling in with a Chinese junk, they concluded to give chase and capture her, but the stranger led them among the islands west of Macao, where they were wrecked and a great part of the crew perished. The few who escaped got information that their commander Don Luis was in their

* See vol vi. pages 466-67.

neighborhood, and rejoined him soon after. They found him in as miserable plight as themselves, feeding on shell-fish and trying anxiously to escape from his confinement. At length a small vessel was prepared and sent to Manila for assistance. Aid was then dispatched to Don Luis, but before his rescue, information came that the crew of the tender, together with the Spanish residents in Camboja, had all been cut off by the natives, to whom their conduct had become insupportable.

To return Don Luis to his friends, permission from the Chinese authorities was supposed or pretended to be necessary. A messenger was therefore sent to Canton for this license, but he was unmercifully squeezed on his arrival here, and his attendants otherwise punished. The Portuguese at Macao suspecting that Don Luis had in view a commercial intercourse with China, cut off his supplies, intrigued against his messenger at Canton, and even attempted to make him prisoner. They justified themselves, by strict orders from the viceroy of India at Goa, that no Spaniards should be permitted to interfere with the commercial rights of the Portuguese. At length, the messenger was glad to escape from Canton by flight, and Don Luis equally so to set sail for Manila. A further vessel dispatched by de Tello, in aid of Don Luis, previously to the intelligence of his shipwreck, reached the mouth of the Mekon, but found a party of Mohammedan Malays in possession of the king's confidence. It appears that this ship was afterwards destroyed and a part of the crew escaped to Siam, and thence returned to Manila, while a part remained in Camboja. Thus terminated this miserable expedition. It merits notice only as one of many enterprises of the same character, founded probably on nothing better than the invitation of some Spanish refugees, prosecuted very likely as a cover to quite other ends than the ostensible ones, but still throwing light on the manners and doings of the period under review.

Soon after the martyrdom of the Philippine envoys in Japan, permission was given by Taiko to the crew of the confiscated galleon to return to Manila. On their arrival, a grand meeting was held of all interested in the matter, and in accordance with its wishes the governor determined on a further embassy, to remonstrate against the infraction of the existing treaty, and to reclaim the escheated property, as well as the precious relics of the martyrs. Don Luis de Navarrete was appointed the envoy, furnished with presents of silver, an elephant, stands of arms, &c., and arriving with these in Japan in August, had his audience at Osaka. The emperor quite readily

gave up the bodies of the sainted sufferers, and Navarrete, deeming this the most important part of his mission, repaired to Nagasaki, to recover such 'disjecta membra' as the piety of the Christians in the neighborhood had not already appropriated as relics. Here he sickened and died, and it devolved on his successor, Diego de Soza, or Souza, to press the remaining demands of the governor. At length the imperial replies were to be communicated to de Soza, in letters to de Tello, with which he returned in 1598 to Manila. They were found, on opening, to convey the thanks of Taiko for presents sent him, and for which he gave two horses, some Japanese sabres, &c., in return. As to the execution of the priests he explained, that it was a well-known artifice of the Spaniards to procure the promulgation of their religion as a stepping-stone to the deposition of the native princes of foreign countries, and the usurpation of their domains. For himself, he would not permit the national rites to be abolished, the people to be disturbed, and the sovereignty itself to be attempted in Japan. As to the confiscation of the galleon, he declared that it had been commanded in reprisal for like injuries suffered by his people, from the Spaniards themselves.* Since, however, the governor had sent his envoy so far and at so much peril, he consented to the renewal of the former treaty, giving the Spanish flag free access to all his ports, provided only that they brought no more preachers of the obnoxious faith. It should be added, there is no evidence of any thing religious in the feelings, to which this pointed exclusion of the Spanish priests is to be ascribed. Taiko was no bigot, and it is said to have been a remark of his, that where there were so many sects already, it made little matter if there came one more. His views seem to have been purely political, and looking at his empire, just emerging from feudal tyranny and desolation, and at the foreign faith, its introducers and its fruits, he took such measures as appeared to him conducive to the tranquility of the country, and the safe transmission of his new won crown.†

* It does not appear what transactions are here alluded to, but the charge seems never to have been disproved.

† In an article on the Portuguese and Spanish intercourse with Japan, in a former number, the severe measures of Taiko at this time are referred in part to the impression made on him, by the remark of an "inconsiderate person" of the unfortunate galleon's crew. On being asked if the king of Spain and Portugal was the same man, and how he became possessed of such vast territories, he replied, by first sending priests to win over the people and afterwards armies to complete the subjection to his crown. This story, our authorities repeat, nor do they deny that it may be true. They suggest, however, that the Portuguese practiced in Japan the same systematic misrepresentations, against the Spaniards, as elsewhere, and that it is very probable they were the real authors of the bad

The presents and letters brought back by de Soza, were very acceptable to the anxious de Tello, however unsatisfactory to the shippers by the confiscated vessel. The apprehensions of the governor were, however, soon aroused again by the report of great naval preparation in the ports of Japan. It was said, these were intended for the invasion of Formosa, the occupation of which it was feared would be but a stepping-stone to the invasion of Luzon. To gain intelligence on this point, de Tello determined to dispatch an expedition to that island, and if a Japanese settlement were really formed there, to give immediate information to the Chinese on the opposite coasts of Fuhkeen. Two vessels, carrying 200 men, were fitted out under the command of Juan Zamudio, but after several attempts, he entirely failed to reach Formosa, and the fleet returned. It is, however, stated on the authority of the P. Colin, that Zamudio visited Canton that year, and that he procured permission for the Spaniards to come and trade at *Pinala (?)* twelve leagues distant from Canton. His deviaton and his return may be accounted for, by supposing that he got intelligence of the death of Taiko at sea, and that all fears from his ambitious designs were thus relieved.

This great monarch died August 1598, aged 64, having reigned 14 years. Though so firm an opponent of the Spanish clergy, they could not but quote, in application to him, what Livy said of Cato, *In illo viro, tantum robur corporis et animi fuit, ut quocumque loco natus esset, fortunam sibi facturus videretur.* The administration of affairs he left in the hands of a regent, until his son — then a mere boy, should be old enough to assume the crown.

The galleon of this year arrived in May, and brought orders for the reestablishment of the 'Real Audiencia,' the governor being its president, and its fiscal being constituted 'Protector de los Indios' (Protector of the Indians), a humane appointment which still continues. The same arrival brought orders for the erection of the bishopric of Manila into an archbishopric, with three suffragans, Zebu, Nueva Caceres, and Nueva Segovia. The first archbishop was the P. Ignacio de Santibanez of the Franciscan order.

Two other strangers arrived at Manila at about the same time, whose story throws some light on the slow and restricted communi-

impressions, of which the "inconsiderate person" in question bears the blame. Neither the story nor the suggestion seem necessary to account for the events. Wherever the subjects of Taiko went, *they saw* the enormous usurpations committed under the Regent's name, and the long negotiations carried on through Faranda, are evidence that the Japanese of that day were ready enough to make their observations and to carry home their tale

cations of this period. They were two Jesuit fathers, who had been merchants in their youth, and had joined the convent in Peru, after amassing considerable fortunes. Peru was at that moment in great want of certain supplies, and the viceroy dispatched a ship to Macao, to procure them. Of this expedition the two Jesuits were appointed supercargoes. They arrived safely at Macao, but were there met by royal orders, prohibiting all commerce between the Asiatic and the American colony. Their ship was forthwith seized, and sent on to Goa. The viceroy of India declined to pass judgment on her, and forwarded her to his royal master's own adjudication at Lisbon. Our two Jesuits, however, decided that their supercargoship was at an end, and retraced their way to Manila. It was not until after nine years absence, that they regained their home in Lima.

It was now time for the southern pirates, whose intervals of quiet were never long, to renew their atrocious incursions. The Spanish commandant, irritated by their boldness, attacked the Súlúans in their own harbors. He miscalculated their strength, and was killed with a great part of his followers. Elated with this triumph, the Súlúans put to sea with 50 práhus, and descending on the coast of Panay, carried off 800 prisoners.

It was now the close of the century in which the Philippine colony was founded, and the year 1600 was long remembered as one marked by many disasters. Of the two galleons of the season, one was lost on the Ladrones, and the other returned, after eight months battling with storms, to Manila. The Dutch privateer De Noort appeared off the port, and though beaten off with the loss of one of his vessels, it was at the cost of one of the Spanish ships, and the lives of 200 citizens. The earthquakes of the previous year were also renewed, and so thoroughly alarmed were the clergy and people by the destructive shocks, that it was unanimously resolved to choose a special protector from among the saints, for the shattered city. The choice was made by lot, and the election fell on St. Polycarp. A fatal epidemic prevailed at the same time widely among the natives, completing the catalogue of calamities.

After an administration of six years, de Tello was superseded in May, 1601, by Don Pedro de Acuna, soon after whose accession, an envoy from Dayfu, regent of Japan, presented himself. This forwardness on the regent's part is probably to be ascribed to a desire to have the Spaniards on his side, in the usurpation he already meditated of the throne of his imperial ward, and which he afterwards effected. The envoy was lost on his return-voyage, and it was some

time before the privilege, conceded anew, for the Spanish priests to visit Japan, was ratified — whereon many availed themselves of the grant.

The combustible materials of which Manila was built, had long exposed it to accidental fires, and it appears that scarcely a year passed without serious losses by conflagration. One of the most destructive of these is recorded as having taken place in May 1603, when a third part of the city was laid in ashes, and property destroyed, valued at $1,000,000. A casual notice that the corner of the Dominican convent, occupied by the Inquisition, was saved on this occasion, lets us know that the 'holy office' had already found its way to the Philippines.

It has been already stated that the Fuhkeen Chinese resorted readily to Manila on the first invitation of Legaspi. Their numbers had grown with the increasing wealth of the colony, and their enterprise and skill as traders, merchants, &c., were no inconsiderable element of its prosperity. It is said that at this time, A. D. 1603, they numbered 20,000, collected in and around Manila, while the Spaniards resident did not exceed 800. In the spring of this year, came a junk from Chinchew, having on board three mandarins, whose mission was to discover a mountain of gold, of which they received tidings. The governor allowed them to satisfy themselves that there was no such el Dorado in his colony, but afterwards conceiving suspicions of their designs, he gave them an unceremonious dismission to their own country. The distrust thus excited, was enflamed by reports that the Chinese government meditated a descent on Manila, and at length, turned full on the poor colonists of that nation. These men, busy in their private concerns, seem to have been entirely innocent, as their government doubtless was; but finding themselves marked out for public hatred, and all ranks arming against them, they were driven, in an evil hour, to concert for self-protection. To these measures they evidently proceeded with extreme reluctance, for it is added, that many of them sought refuge from the impending troubles in flight, and even in suicide. On St. Francis' eve, the storm burst forth. The Chinese attempting to compel a portion of their Christianized countrymen, living without the walls, to take their side, Don Luis das Marinas, with a hundred of the most active citizens fell upon them. The little party was soon surrounded by 6000 of the insurgents and cut to pieces. The victorious Chinese now prepared to carry the city, but its defenders drove them from the walls, being cheered by the visible presence of St. Francis, who enabled them to direct their

piece with unerring certainty. The insurgents then dispersed over the country, and a field force was sent against them, to cut them off in detail, and so thorough was the work of extermination, that of the 20,000 few remained alive by October. Thus closed one of a thousand scenes, the world has witnessed, of colonial butchery. All that remained to be done was, to prevent the intelligence of this atrocious treatment of the Chinese, from doing harm to the Spanish commerce with China. An embassy was therefore dispatched, with explanations, to Fuhkeën, and the envoys delighted to find that the viceroy evinced an utter disregard of the vagabonds from his jurisdiction, and that they were a fair mark at any time for robbery and massacre. The impression made on the private Chinese was scarcely less slight, for they came to Manila the next season, as usual, to the number of thirteen junks, well and richly laden.

While Manila was recovering from its severe losses by fire and civil war, the southern pirates were renewing and extending their incursions. In one of their descents (on Poro, a small island near Zebu) these inveterate manstealers carried off more than 1000 captives. By the side of such accounts, so often repeated, we are constrained to confess, that the petty depredators of the present day, who claim succession from these bold kidnappers, are hardly worthy of their ancestry.

We come now to the period, when the subjects of Spain began to feel the interference of an enemy too strong for them, in this ill-fated Archipelago. Early in 1605, a Dutch fleet of 10 ships and 24 smaller vessels appeared off Amboyna, and summoned its garrison to surrender. The place was ill prepared to stand a seige, and the articles of capitulation were accepted by the Spanish governor. The Portuguese residents passed to Malacca, and the Spanish to Zebu and Manila. The successfull fleet proceeded to Tidore, and succeeded in dislodging the Portuguese from this settlement also, though not without some fighting. These losses roused Acuna from his apathy, and orders were issued to prepare a grand armament for their recovery. It was assembled at Oton (near Yloylo in the island of Panay), and was ready to move on Tidore, early the following February. Acuna found no difficulty in possessing himself of the Dutch trading house at this island, and passing on to Ternate, he reduced it also to submission, and carried off the rájá as a hostage. But although he had 2000 men with him, he did not think proper, situated as he then was, to attack the Dutch in Amboyna, but returned again to Manila.

During his absence, the colonial capital had been seriously threatened by disturbances with the Japanese residents. These are said to have numbered 1500 at this time, and a private quarrel having taken place between one of their number and a Spaniard, in which the former was killed, they rushed to arms in order to avenge him. The contest would have been bloody, and its issue doubtful, but the Dominican fathers, under whose parochial care, the Japanese had always been, threw themselves between the combatants, and with great difficulty parted and pacified them. Acuna did not long survive his southern expedition. Exposing himself imprudently in the dockyards of Cavite, he sickened and died, on St. John Baptist's day, leaving behind him the reputation of a prudent and vigorous governor. The president of the Audiencia assumed the government *ad interim*, and was soon called on to quell a second rising of the irascible Japanese, on which occasion several lives were sacrificed.

When the death of Acuna was known in Mexico, Don Rodrigo de Vivero was appointed to the vacant post, but after a year's residence in Manila, he was recalled in 1608, to higher honor in America.

The peace which took place between Spain and Holland in A. D. 1609, did not allay animosities, or even put a stop to open hostilities under their flags, in the eastern Archipelago. Commercial rivalry and conflicting colonial pretensions made peace impossible in the Moluccas, and when the death of Acuna was known in Spain, and Don Juan de Silva was sent to the Philippines, the choice was not made without reference to the military reputation he had gained in Flanders. He arrived in April, and imediately set about strengthening the fortifications of the city, and improving the communications with Mexico.* These duties did not detain him long, and he turned with ardor to the proposed recovery of the Moluccas. The Dutch, on the other part, did not wait for him, but sent a fleet to blockade Manila, and as whatever came within reach was fair plunder in their estimation, de Silva had time, while they were picking up prizes, to collect his forces and give them battle. It was near St. Mark's day when his preparations were completed, and the good citizens were just saddened and desponding under the news of the loss of another of their rich galleons, when the governor reanimated them by a dream that he should on that day gain a great victory. The fleets at length met on the 25th April, the Dutch consisting of 5 ships, and

* It was de Silva's predecessor, whose shipwreck on the Japanese coast, on his way to America, and subsequent purchase of a vessel built by Adams, is mentioned in vol. vi p. 553.

the Spanish of 6 ships, carrying the best and bravest men of Manila. De Silva's dream was realized; the Dutch commodore was killed, three of their ships with ten prizes were captured, and booty was taken valued at $500,000.

From this triumph, the governor returned with fresh ardor to the plan of driving the Dutch from their positions to the southward. The interval to A. D. 1611 was employed in naval preparations, when the expedition, consisting of six large ships and a number of small vessels, and carrying 2000 Spaniards, sailed for the Moluccas, commanded by the governor in person. The Dutch fleet, however, gave the Spanish no opportunity for a naval fight, and de Silva saw reasons for not venturing an attack on Amboyna. After some inconsiderable acquisitions on Gillolo, &c., the squadron returned with but little glory to Manila. The departure of de Silva and the subsequent destruction of several of his ships by wreck, left the Dutch free to strengthen themselves in their new possessions. As they pressed upon Ternate and Tidore, the governors at these settlements, appealed for succor to their superiors at Manila, and these in their turn urged the necessity of a strong coöperation for the destruction of the common enemy, on the viceregal representative at Goa. The envoys of de Silva were successful in this suit, and four large Portuguese ships sailed in May 1614, to join the Spanish fleet at Manila. Their progress was so slow, that they determined, on reaching Malacca, to winter there. This port was soon after invested by the fleet of the king of Acheen, and one of the four ships was burned, in the action which followed. Next came a Dutch fleet, and its repeated attacks resulted in the destruction of the three remaining ships destined to coöperate with de Silva. Intelligence that this reinforcement was on its way had, however, reached Manila, and every nerve was strained to equip a powerful squadron, the largest indeed ever seen at the islands. By December 1615, ten ships (the largest of 2000 tons), carrying 5000 men and 300 pieces of cannon, were ready for sea, and with the Portuguese reinforcement, this seemed sufficient to sweep the Dutch from the Archipelago. The squadron from Goa, however, did not arrive, and de Silva determined to seek them at Malacca. He had no sooner set sail, than Manila was thrown into confusion by the sudden appearance of a Dutch fleet of four ships at the mouth of the harbor. This squadron had come out by Cape Horn, and after doing some mischief on the coasts of South America, had crossed the Pacific, and now made a most unwelcome visit. The extensive preparations of the governor had exhausted the resources of the

city, and had the Dutch been aware of its destitution both of men and arms, and made a sudden attack, they might have made themselves its masters. But after lying at anchor ten days, they weighed and sailed for Ternate.

Meantime the fleet of de Silva pursued its course, and arrived safely at Malacca, the last of February. Here the fate of the Goa fleet was learned, and here a still more sad event awaited the expedition. Its able and brave commander — the originator and soul of the whole — sickened and died, after a short illness, the 19th April. Disheartened by this irreparable loss, the armament returned to Manila, without attempting anything, and with its reappearance, vanished all the high-wrought expectations, its originators had cherished, of seeing the Spanish arms extended over the whole Archipelago.

In the same year that Catholicism lost one of its ablest champions, in de Silva, it was delivered from one of its most cruel persecutors, Dayfu, the usurping emperor of Japan. It will be remembered, that it was to this person, as his guardian, that Taiko when dying committed his infant son. When the imperial ward became old enough to penetrate the ambitious designs of his guardian, he quarrelled with him; and the Catholic fathers, on the division of parties which then took place, ranged themselves on the side of the lawful heir of the throne. After some years of confusion, Dayfu resorted to a treacherous composition, by which he pretended to resign the regency, and to retire to his own feudal domain. A period of quiet followed, when Dayfu, seeing his young sovereign off his guard, fell on him at Osuca, and in the conflict which ensued the unfortunate prince disappeared from the scene, and his real fate was never known.

The usurper was now master of the country, and it was not long before the Catholic priests and their followers felt the full weight of his arm. A general persecution arose, and the only courses, its cruelty offered, were death, concealment, or exile. Macao and Manila were filled with the fugitives, including among their number some members of the noblest feudal families in Japan. Some of these had already died abroad, some had ventured to revisit their native country in disguise, when the death of Dayfu gave the rest of the band of exiles liberty to return.

The intelligence of the death of de Silva reached Spain early in 1617, and Don Alonzo Faxardo was commissioned to succeed him in the government of the Philippines. It was the king's wish that he should carry with him, a force sufficient to decide the sovereignty of

the eastern seas, but the state of Spanish affairs at the period was unfavorable, and Don Alonzo came out with a small suite, arriving at Manila in July, 1618. Three months before his arrival, the Real Audiencia had been compelled to exert itself to repel a Dutch fleet of ten ships, which appeared at the entrance of the bay. In this they had been successful, destroying four of the blockaking squadron, but unfortunately the Spanish fleet, proceeding in its turn to the southward, was completely shattered in a storm.

Don Alonzo proceeded to carry out his instructions for the relief of the natives, &c., but was unable to check the Dutch in the ascendancy they were gaining from day to day. Their squadrons continued to hover about Manila, as well as to frequent the entrance to the Straits of St. Bernardino, in order to capture the galleons on their way from New Spain. Unable to shield themselves by more military measures, the people of Manila placed the galleons henceforth under the especial protection of San Nicolas de Tolentino, and the viceroy of Mexico ordered that they should take sometimes the southern route by the Straits of St. Bernardino, sometimes the northern by the Bashee passage, keeping their courses secret until they had sailed.

The first years of Taxardo's government were marked by the founding of the convent of Santa Clara at Manila; the quelling of disturbances in Leyte and Bohol; the establishment of a permanent post on Paragua (Palawan); the successful prosecution of the Catholic missions in Zambales, Calamianes, &c., &c. To these enterprises, there was added, soon after Taxardo's arrival, an embassy to Japan. The son of Dayfu, had however resolved to tread in his father's footsteps, and though the Spanish envoys were received with attention, their presents were rejected, and their suit for renewed intercourse unconditionally refused.

In the summer of 1622, the government of Macao, was called on to defend the settlement from a Dutch invasion, planned, say our authorities, under disappointment at the failure of their previous designs on the Philippines, and in expectation of it, a petition was forwarded to Manila, for further aid. A small Spanish force was accordingly dispatched, but before its arrival, the Dutch had made their descent, and met with a brave repulse. Landing with 900 troops and many Japanese and Malay auxiliaries, they were encountered by the Portuguese, without the gates, and driven to their shipping with heavy loss. The attack not being renewed, the Spanish subsidy reembarked for Manila, but being carried by stress of weather to Siam, their ship and company were conspired against, by a Japanese and Siamese party, and captured and cut off.

About the same time, a tragic event took place at Manila, which contributed to bring the administration of Taxardo to a melancholy close. Married to a Spanish lady of noble birth, but of little fidelity, he traced her to the house where the parties to the intrigue were wont to meet, and after a short respite allowed her for confession, poignarded her with his own hands. The sacrifice to injured honor once made, Taxardo sunk into a deep melancholy, and after two years of sorrow and suffering, died in August A. D. 1624. Laid by the direction of his will, in the Augustine chapel, by the side of her he had both loved and immolated, he closed his passionate, but sad career, and with him closes the first century of Spanish connection with Eastern Asia.

ART. III. *The cause of seamen in China:* 1, *formation of a Seamen's Friend Association;* 2, *statements respecting the British Seamen's hospital.*

WHILE the friends of seamen in England and America are endeavoring at home to promote the welfare of those "that go down to the sea in ships," they will be glad to know that they have the cooperation of many in the east. Says a Correspondent, under date 18th Aug., 1838, at Calcutta, respecting the *Sailor's Home* in that place; "It is continuing to support the credit it has all along received from the public, and I have every reason to expect the next report will show that those, for whose good it was established, have found it a beneficial institution — if the great numbers who have resorted to it since its opening may be taken as proof of its usefulness." And further he says, "Within the last few months, like institutions have been established in Bombay, Madras, and Penang, making in all four *Homes*, in the East Indies." The following paragraphs show what has recently been undertaken, in behalf of seamen, in this place.

1. *Minutes of a public meeting of foreign residents at Canton.* At a public meeting, convened by circular, and held at the American hong, No. 2, on the 3d day of January, 1839, the following gentlemen being present, viz. Messrs. J. C. Green, R. Turner, W. S. Wetmore, W. Leslie, H. M. Clarke, F. S. Hathaway, C. W. King, J. How, W. R. Talbot, J. R. Morrison, W. Howland, C. F. Bradford, Rev.

E. C. Bridgman, Rev. P. Parker, Mr. G. T. Lay, Rev. J. T. Dickinson, and Mr. J. M. Bull; Mr. Turner was called to the chair, and Mr. Bull appointed Secretary to the meeting. The object of the meeting having been fully stated by Mr. King, followed by the Rev. E. C. Bridgman, and the Rev. P. Parker; it was moved, by Mr. Wetmore, seconded by Mr. Clarke, and carried unanimously, that the gentlemen present form themselves into an association to be called the *Seamen's Friend Association in China.*

It was then moved and carried unanimously, that the following gentlemen be a Committee for the purpose of drafting regulations for the Society, to be submitted to their next subsequent meeting, viz., Messrs. Dent, Matheson, Green, Turner, King, Clarke, Howland, Morrison, St. Croix, three of whom shall form a quorum, and who will meet tomorrow morning the 5th inst., at half past 8 o'clock, at American hong No. 1.

It was then moved by Dr. Parker, seconded by Mr. Leslie, and carried unanimously, that the present meeting do now adjourn and reassemble on Monday morning the 7th inst. at 11 o'clock, for the purpose of receiving the report of the Committee.

Minutes of the adjourned meeting of the Seamen's Friend Association in China. Agreeably to public notice an adjourned meeting of the Seamen's Friend Association was held at the American hong, No. 2, the 7th January, at 11 A. M. Mr. Turner being in the chair, the report of the provisional committee, appointed on the 3d January to draft a constitution for the Association, was read, and after some discussion and alteration, was unanimously adopted as below.

It was then moved by Mr. Morrison, seconded by Mr. J. R. Robertson, and carried unanimously, that the following gentlemen be the Committee for the ensuing year, viz., Rev. E. C. Bridgman, Messrs. Matheson, Wetmore, Turner, Leslie, How, King, Low, and Tiedeman.

It was then moved by Dr. Parker, seconded by captain Howland, and carried unanimously, that the following gentlemen be requested to act as agents for the Association; viz., at Whampoa, the commodore or senior commander, of each country, ex-officio, and Mr. Holgate; at Lintin, captains Parry and Gilman; at Macao, Mr. Anderson and captain Ricketts.

After some remarks by the Rev. P. Parker, the Rev. E. C. Bridgman, Mr. Wetmore, and Mr. King,

It was moved by Mr. King, seconded by Mr. Matheson and carried unanimously, that the Association instruct its Executive Commit-

tee to forward to the Seamen's Friend Associations of London, New York, Calcutta, &c., notice of its formation, with copies of its Constitution, and with assurances of its readiness to lend all the local support in its power to any measures they shall take or may have taken for the benefit of the seamen coming within the Chinese waters, especially by the mission of seamen's chaplains.

Notice was then given that the Committee would meet for the first time, in pursuance of Art. 4th of the Constitution, tomorrow, the 8th instant, at 11 A.M., at the American hong, No. 2.

A vote of thanks was then given to the chair, and the meeting adjourned.

(Signed) R. TURNER, *Chairman.* ISAAC M. BULL, *Secretary.*

CONSTITUTION.

ART. 1ST. This Association shall be designated, "The Seamen's Friend Association in China," its object being to promote the welfare of foreign Seamen of all nations coming within the Chinese waters.

ART. 2ND. Any persons visiting China and having a disposition to aid the cause of Seamen, by personal efforts, influence, donation, or otherwise, shall be free to become members of this Association.

ART. 3RD. The general direction of the concerns of the Association shall be vested in the Executive Committee, which shall consist of Nine Resident Members, with power to fill up vacancies in their number.

ART. 4TH. The election of the Executive Committee shall be made annually at the general meeting of the Association on the 1st Monday of January; at which meeting, the annual report shall be presented.

ART. 5TH. The officers of the Association shall consist of the Chairman of the Committee, the Secretary, and the Treasurer (who shall also be the Depositary), all of whom shall be elected annually by the Committee from its own members, and shall act under its name and authority.

ART. 6TH. The Committee shall meet quarterly, (on the first Tuesday, of January, April, July, and October respectively,) and at such other times as the Chairman shall appoint; when it shall be competent for any member of the same to propose, and incumbent on the Committee maturely to weigh, measures touching the object of the Association.

ART. 7TH. The Secretary shall conduct the correspondence of

the Association, both local and foreign, under the immediate supervision of the Chairman, all which correspondence shall be laid before the Committee at the meeting next ensuing.

ART. 8TH. The Treasurer shall receive all donations of Money, Books, &c., made to the Association, and shall appropriate the same under the orders of the Committee.

ART. 9TH. This Constitution shall be alterable only by a majority of members present in China at an annual meeting.

2. *The British Seamen's Hospital in China* was originated about four years ago, in consequence of suggestions and inquiries made by lord Napier, soon after his arrival in this country. The reasons for adverting to it at this time are two, namely,—to correct an error, and to invite attention to a subject which has, we fear, been too much neglected. In the closing article of our last number, it was stated that, in June last, the hospital ship at Whampoa, "charged with being concerned in the traffic of opium, was, owing to the opposition of government raised against her on that account, sold to the Chinese and broken up." The ship was sold to the hong merchants for $8000, and broken up; she was also "charged" with being concerned with smuggling of opium, but the charge was not brought against her by the government, nor does it seem to have been well founded — See Canton Press, June 19th, 1838, in which the surgeon of the ship declares that opium was never received on board while he was in charge of her. The following official papers, which have been kindly handed to us, while they afford some important facts, show also how the vessel has been regarded by the government.

No. 1.

Wän hoppo of Canton, &c., &c. To the principal security merchant and others for their full information. Whereas during the ninth month of last year the Danish* ship [Hope,] Baker, came up to Whampoa laden with foreign rice, and being secured by the Teënpaou hong (i. e. Kingqua), opened her hold and discharged her cargo; and whereas during the 5th month of the present year, the said merchants petitioned, saying that the superintendent Elliot begged in all sincerity that I would allow mechanics to go on board and repair her damages, and such like, and at the time, I replied, commanding them to act in conformity with the old regulations, as the security merchant had petitioned,—let them urge the workmen on with the repair, and immediately get a cargo on board and leave the port,—that I would not allow the ship under any pretence to loiter; and further to command the said foreigners respectfully to obey the said regulations, &c.; all this is recorded.

* The vessel was under Danish colors when she entered the river, and was purchased for a hospital.

Up till now a long time has elapsed, and I have heard nothing from the security merchant about the repairs, nor does it appear that the said ship has taken in cargo to leave the harbor. I therefore immediately command examination, and when this decree reaches the principal security merchant and the rest, let them immediately obey, and examine clearly what is the reason that Baker's ship tarries so long, and does not receive cargo; and if there is any evil circumstance connected with it, and report to me by petition. No glossing or concealing, which is a crime. A special edict. (July 17th, 1837.)

No 2.

Tăng viceroy of Kwangtung, &c., &c., proclaims to the hong merchants for their full information. Whereas on the twenty-eighth of the eleventh month of the seventeenth year of Tnonkwang (December 25th, 1837), the hong merchants having presented a petition to the following effect. (Here followed a copy of the petition.) And this coming before me the viceroy, I find that in the course of the seventh month of the present year, the superintendent Elliot petitioned, that he might be permitted to take the foreign ship Baker's, now lying at anchor for the time being at Whampoa, and make her a receptacle for curing sick people, and words to that effect. At that time I examined and found that at Macao there has hitherto been a place (or temple?) for curing people, and whenever it happens that any merchant or sailor of any country is sick, he is permitted to report the same clearly to the hoppo, who will accordingly send him to be cured; therefore I could not allow the said ship to be anchored at Whampoa, for the purpose of curing sickness, and I commanded the principal security merchants to enjoin all this upon the said superintendent that he might obey accordingly. After that I received a communication from the hoppo, urging that the said vessel should be compelled to take in cargo and leave the port, when in course I commanded the hong merchants within the limit of five days to load and dispatch her. In continuation it appears that the security merchant Leang Chinghe (young Kingqua) petitioned for an extension of the limit, as the hull of the ship was rotten, and was to be bought in to be broken up. I then replied that it might be bought in and broken up. All these particulars are recorded.

Now again Baker's ship, of his own will and pleasure, continues to loiter about, and has neither according to the limited time taken on board cargo to leave the port, nor been advertised for sale to be broken up, and the said foreign merchants again dare to come forward with an excuse that the ship is the property of the sovereign of their country, and that they dare not take it upon themselves to act, without receiving their sovereign's orders. It does not matter whether it be or not, they have made this petition as a mere pretence for delay. Now just think for a moment — the fixed laws of both the inner and the outer kingdoms are stern and severe, and supposing the ship to be the property of the said sovereign of that country, the said sovereign has hitherto been styled *respectful* and *submissive*, how then could he for the sake of a ship, oppose the statutes of the celestial dynasty? Ac-

cordingly the said petition is nothing but the most outrageous and fabulous nonsense. In one word then, as for the sick sailors, if there are really any who are not yet cured, they ought immediately to obey the fixed laws, and report to the hoppo, requesting that he will immediately forward them to Macao to be cured, and let (the said ship) instantly take down cargo and leave the port. If indeed the hull of the ship be rotten and unseaworthy, let them also speedily have her bought in and broken up. As for what they say about begging to have a Bankshall at Whampoa for curing the sick, this will never be granted them.

I accordingly issue these orders, and when this edict reaches the principal security merchant and others, let them straightway enjoin it on the said foreign merchants, that they may obey accordingly. If they dare again involve themselves in the crime of opposition and delay, it will certainly be required only at the hands of the principal security merchants, and the hong merchant who secures the ship. Tremble hereat! Do not oppose! Hasten! These are the commands!

Taoukwang 17th year, 12th month, 1st day. (December 27th, 1837)

No. 3.

Wăn hoppo of Canton, &c., &c., proclaims to the hong merchants for their full information. It appears that Baker's ship has lingered for a long time, laying anchored at Whampoa, and will not go away. Repeated edicts have been issued commanding her instantly to take in cargo and leave the port. When you petitioned, saying, that the ship's hold was rotten and unseaworthy, and that they (the foreigners) were most anxious to have her broken up and sold, at that time I communicated the matter distinctly to the viceroy, and commanded to urge on the business, as is on record. Up till now, which is a long time, there is no proof that she has been broken up, and althongh repeated edicts have emanated from my tribunal, commanding investigation and that she be driven out, the said principal security merchants look upon them as prepared documents (i. e. matters of course, mere waste paper) and exert not their strength in the business. They have now been urged several times. At first, in order that the ship might delay, they borrowed an excuse about stopping leaks (!) and replied so by petition; and the said hong merchants, only anxious to keep aloof from the matters, it is likely that they allowed them to delay as they liked, darkly fomenting evil practices, which is really not at all a proper way of doing business. Again I find that, whenever any foreign ship enters the port, it has hitherto been the practice to appoint a small mandarin man (hoppo man?) to attend and take care until she leaves the Bocca Tigris, and that while the ship stops he is every day allowed so much money for food, in virtue of a request from the Chungheëp's public office to that effect and when the time that a ship may lay at Whampoa is up, the sum so paid is put down in a record, and handed up to the Board for examination.

Now this said ship arrived in the ninth month of the 16th year (1836), her time for laying at Whampoa was fully up on the fourth month of last

year, and on examining the record of the hoppoman of the said ship, I find that his victuals' money already amounts to more than fifty taels! As she still loiters at Whampoa, it is difficult to keep this expense forth running on, and if it be so year after year accumulating, it will not only prevent me settling my accounts, but also bring down an investigation of the Board! If we do not sternly drive her out, if we allow foreign scamps to make game of us, and carry through matters with a bold face, how can we show our respect for the laws!

So uniting these circumstances, I again issue this edict, and when it reaches the principal security merchants, let them in conformity issue their commands that the said Baker's ship be within a limited time taken and driven out of the port. I will not allow the least delay! If ye dare again loiter and play, and do not show yourselves smart about it, it will be a proof that you do not know the laws, and for that you will not be able to stand up under the weight of your crime!! Hasten! Hasten! A special edict. Taoukwang 18th year, 3d month, 9th day. (April 2d, 1838.)

No. 4.

Wàn hoppo of Canton, &c., &c., proclaims to the hong merchants for their full information. Whereas every foreigner who comes to Canton to trade, when his ship comes to Whampoa, is only allowed to sit in a small boat without either mast or hold, and whether at the city, or Macao, coming or going, or sending letters, or passing the different custom-houses, he must stop till he be examined and allowed to proceed,— they are not to use large boats with holds and masts, rambling about, in order to cut off the evils of leaking and smuggling. Numerous edicts have been issued concerning it, and prohibiting it, and the hong merchants have often been told to drive them out, and in their turn to communicate the orders to the foreigners for their obedience, as is on record; but the said hong merchants look upon these as mere waste paper, and exert not themselves to put them in force.

Now then we have been inquiring, and we find that all along the front of the foreign factories, as well as the river's surface at Whampoa, is covered with decked and masted sampans, which avail themselves of the tide to go up and down, set sail and cast anchor, even worse than before. Still more their appearance and their motions are secret and mysterious, and this shows more plainly than ever, that they are a leaking of the revenue and doing a smuggling trade as is forbidden by the law. Before, the hoppo's people in front of the factories caught a foreign boat with opium, which gives one a pretty good general idea of what is going on; and still more, there is now at Whampoa Baker's foreign ship which has been lingering there for a long time, how are we to know that she is not borrowing the excuse of being a doctor's house, occultly to become a regular depôt for smuggled goods? The sampans would then come and go, and smuggle away most quickly and conveniently. If they wish secretly to establish a store ship in the inner waters, and the said hong merchants secretly connive at it, really it is the extreme of daring!

Besides communicating to the viceroy and fooyuen upon the subject, that they may take their measures, I issue this edict, and when it reaches the said hong merchants, let them immediately enjoin the orders on the foreigners that they obey, and speedily take all their sampans with holds and masts, and drive every one of them out. We will not have them coming up to the city, leading to trouble and evil. If they dare again oppose my edicts, they the hong merchants must be in connivance, so I shall certainly have them rigorously examined without mercy. Take up the measures you are adopting, and let us immediately know them by petition. Do not oppose! A special edict! Taoukwang 18th year, 3d month, 9th day. (April 3d, 1838.)

It does not appear, from the preceding documents, that the government ever suspected the *Hope* of being connected with the traffic in opium. Moreover, it is known that at one time the governor, convinced no doubt of the necessity of having a hospital at Whampoa,— was pleased to intimate verbally his intention to take no further measures to molest her,— though he could not give his formal sanction to her establishment and stay there. That vessel (as we twice had opportunity to witness) was fitted up in excellent style; and so favorable were all the circumstances of the case, that some of the British merchants who had kept themselves aloof from the plan, were on the point of joining in its support. We have heard the opinion expressed, that the immediate cause of her final removal was a quarrel — between their excellencies the governor and hoppo — in which the latter by repeated petitions compelled the other to swerve from the purpose of allowing her to remain.

We have gone thus into detail, in order to show, that the plan of establishing and maintaining a seamen's hospital at Whampoa is not impracticable, and that the late failure is attributable to causes which could not have been foreseen when the plan was projected. A hospital at Whampoa is a great desideratum; the fitting up a ship for that purpose is most feasible; and the plan so free from all reasonable objections, that if properly urged on the Chinese authorities (here and at Peking), it must eventually succeed. We do not know what are the present prospects and intentions of the Hospital Committee, but there is surely no less need now than heretofore for their exertions. Their surgeon is still at Whampoa; and his labors have, we are happy to hear, been extended in numerous instances to the Chinese. We sincerely hope that the purpose of providing a hospital for seamen "in the inner waters of China," will be persisted in, and be finally rewarded with complete success.

ART. IV. *Notices in Natural History:* 1, *the fung or bee, comprising also the various kinds of wasps, and the products of the hive; and* 2, *the yĕ ung or solitary wasp.* Selected from Chinese authors.

1. APIARIES were very early known to Chinese husbandmen, according to native authors; and the bee was domesticated, not only for its honey and wax, but also for the larvæ, which were used as an article of food. The Book of Rites says, "Unfledged nestlings and the larvæ of the cicada and bee, were all provided to be eaten;" so that, as a native author remarks, "from remote time they have been articles of food." The compilers of the Pun Tsaou place the bee at the head of zoölogy, an arrangement that may have been adopted because the products of the hive were highly prized; they are not, however, so far as we know, imitated in this respect by any other systematist. The etymology of the character *fung*, the term by which bees, wasps, spheges, &c., are generally known, is the *awl insect*, alluding to the sting; another term for it is *fan*, composed of *rule* and *insect*, referring to the propriety and order observed in its hive, as if it was, *par excellence*, the insect of order. "The bee," says one writer, "occurs everywhere; the young are found in the honey cells, of a white color, like the larvæ of silkworms; these the people south of the Mei ling collect before the legs and heads are perfect, and fry them in oil to eat." Le Shechin, the most accurate among Chinese naturalists, describes the bee with considerable spirit: "The young of the honey bee, before it is perfect, resemble the white larvæ of silkworms. There are three sorts of bees; the first is found in forests upon trees, or else in caverns under ground, where it constructs its nest; this is the wild bee. The second sort is the house bee, which men domesticate by nourishing in hives; it is small and yellowish, and the honey is very delicious. A third kind makes its nest in precipices and rocky places, from whence comes the rock honey; it is of a blackish color and resembles an ox-fly. All these live in swarms, and have a *king* over them, which is bigger than any other bee in the swarm, and of an azure color. All of the bees go out of the hive twice a day, in a manner similar to the rise and fall of the tide. The males among bees have subulate tails, and the females have forked tails. They smell flowers by their antennæ instead of the nose; and

when gathering honey they enwrap the flower with their thighs. According to the Memoir on Bees, the king does not sting; when the nest is first marked out, a terrace resembling in size a plum or peach is made at the commencement, and on its summit the king lives, and within it rears his family. The king's descendants all become *kings;* for once a year they divide, and all his kindred leave the hive; sometimes they fly spread out like a fan, at others round like a jar, but always incircling the king as they go; wherever he alights, none dare sting; but if the king be lost, the swarm becomes bewildered and perishes. The places where the bee elaborates the honey is like a stomach, and is called the honey stomach [or cell]; whoever gathers it should not take away too much, lest the bees become hungry and make no more; nor should they leave too much, lest the insects become lazy and refuse to work. How admirable!" continues this Chinese Huber; "the king has no sting, this is like the virtue of a prince; he builds his nest on the model of a terrace, a resemblance to a well established [or erected, or built up] government; his descendants afterwards becoming kings comports with the settled mode of descent; supporting the king when he goes abroad is analagous to the dignity of a ruler with his body-guard; not to sting when he is present marks a due reverence to the laws; to become bewildered when the king is lost marks the rigid observance of the just limits; to take a medium quantity of honey is an emblem of moderate tithes to government.—The country rustics, greedy for gain, and fearful lest their swarms divide, kill the chrysalides: most malevolent procedure!"

With the exception of a few errors, such as mistaking the sex of the ruler of the hive, (which, however, if he had known the truth would have been most unlucky for his comparisons,) and a misconception of the mode pursued in its construction, this account does credit to our author's observation; and we might add, his loyalty too. There are several pages taken up with an examination of the different qualities of honey, the places where the best can be found, and the varieties made by domestication, but the information is not worth repeating. The Chinese are aware that "the honey of all bees, from whatever flowers they gather it, is bland according to the nature of the flower from which it is gathered." Wild honey is considered as superior to domestic, because it is not gathered so frequently. The culture of the bee appears to have been known to the Chinese at a very early date, but so far as we can learn, it is not at present an object of much regard. In the northern parts of the empire, the hives

are said to be secured from the severity of winter by putting them into holes dug in the ground, and provision made for the support of the bee by introducing a quantity of prepared sugar. In one of the Memoirs of the Jesuits, there is an account of a mode of preparing the hives for hibernation by placing a dried fowl in each before it is secured in the holes; on opening the hive in the spring, nothing is left but the bones! It is difficult to disprove this statement, but it is quite as hard to believe it; the habits of the insect are far removed from feeding upon carrion, and this analogy leads us to doubt concerning the accuracy of the statement. The wax of the bee is obtained by melting the comb, and collecting the floating pellicle after it is plunged in water. It is used by physicians, and also in making candles for the services of temples. One author informs us, that there is nothing in the world so sweet as honey, or so insipid as beeswax; nothing can be procured so generous as the former, or so vapid as the latter." "Bees retain their honey by means of the wax," says another, "which is obtained after the honey is expressed; at first, it is soft and fragrant; but by purifying it, and perhaps adding a little sour spirit, the color is made yellowish red or brown. At present the white is used most extensively among physicians; they pare the yellow wax thin; and expose it for a hundred days or more to the summer sun, to bleach it; or if it is required speedily, the wax is melted and plunged into water, and the same process is repeated ten or more times, until the wax is white." One writer tells his reader, "that those persons are mistaken who suppose the yellow wax to be old, and the white to be new: but we might tell the Chinese author, that the wax when first made by the bee is limpid, and becomes yellow only by reason of the impurities which enter it in reducing it from the comb.

Besides the honey bee, six other species of *fung* are mentioned, most of which appear to belong to the family of wasps, but the descriptions are not sufficiently minute to determine. Speaking of them generally, one writer says very truly, "that their nests always hang down." "The ground bee lives in holes, where it makes its nest; it is very large, and of a reddish black color, and stings severely; it can also elaborate honey for its young, which are white and large. The people of those places where it is found, eat the larvæ, as they do also those of the tree bee; and generally speaking, it may be said, that the larvæ of all bees can be eaten for their natures do not differ much." The great yellow wasp "constructs its nest under the roofs of houses, and in large trees, and is larger than the honey bee. The

people south of the Mei ling collect the larvæ, and make a relish of them. The nest is placed in the branches of a tree, and is as large as an immense bell, containing several hundred ranges of cells; those who collect the young clothe themselves in garments made of leaves to defend their persons from the stings. After fumigating the nest to drive away the old ones, they ascend the tree and cut off the support of the nest, which sometimes contains from five or six quarts to a peck of larvæ. These when fried are not unlike silkworms in taste; they are also prepared with salt, and sent to the capital as a dainty." The usual mode of eating these and similar worms is to fry them in oil or fat to a crisp, and eat them as a relish with the rice; nor are they, as was supposed by Mr. Glasspoole who was taken captive by the pirates of Lantao in 1809, used only when other kinds of food fail.—The remaining species are, the dew wasp, whose nest is supposed to afford valuable remedies; the bamboo bee, the honey of which is described as like amber in color, and fine sugar in consistence; the red winged wasp, "a sort whose chief food is spiders, but the spiders leap out of the way, aware of the wasp's approach;" and the one-legged wasp; all of which afford no items of information to instruct or singular whimsies to amuse us, and need, therefore, no further remark.

2. The sphex or solitary wasp can always be recognized by the filiform pedicle which unites the abdomen and thorax, affording the comparison of a wasp-like waist, and is no doubt familiar to every one, by its appearance in dwellings where it constructs its solitary cell. It is very common in China, and has engaged the attention of all by its mode of making its clayey nidus, and supplying its embryo young with food; and to ourselves it possesses an additional interest from a dispute among Chinese naturalists respecting the way in which it propagates its young,—a dispute which involves the infallibility of the Shé King, one of the Chinese classics.

"It is called the slender waisted wasp, from its appearance, and the earth wasp, from its habits; the common name *yĕ ung*, by which it is known, resembles its buzzing. One sort is of a black color, with very slender loins; it plasters up clay in houses, and attaches it to various things, as stones, bamboos, &c., of which the nest is made, resembling a bamboo tube in shape; sometimes there is one and sometimes two cells. It bears eggs like grains of millet, and fixes them to the sides of the cell; it then seizes ten or more green spiders found on plants, fills up the cavity with their bodies, and closes its mouth. When the young become large the spiders afford them sustenance.

There is another kind which enters reeds, and this also seizes upon insects. The She King (or Book of Odes) says, 'the *ming-ling* (a caterpillar found on the mulberry,) bears a young one, and the *kwo lo*, or sphex, carries it off.' This alludes to the slender waisted wasp, of which there is vulgarly supposed to be no females, but the male seizes the young of some other insect, and inclosing it in its cell, buzzes about it for a while, constantly beseeching it for several days, 'luy woo; luy woo;' (class with me, class with me;) and at the end of seven days, the imprisoned insect bursts forth transformed into a perfect sphex. But this account is incorrect. The original writer of the Odes was not very profoundly versed in these subjects, and can it be supposed that the sage [Confucius] vouches for all his nonsense [because he compiled them]? How can the sage be in error? The nidus of this insect can be often seen in libraries, where the sound of its supplication can be heard; but if the cells be broken open and examined, there are only a few dead spiders at the bottom, and some eggs, like millet, of a whitish color with a tinge of yellow, lying above them: so it would appear that mulberry insects are not the only ones carried off."

These are the general particulars relating to the sphex, as they could be gathered from various authors. One writer, endeavoring to account for the transformation, says, "There are instances, however, of the metamorphosis of insects; the lepismus (or book worm) proceeds from melon seeds, and the cicada from a sort of medicine; and a wasp springing from spiders and mulberry worms is not unlike these." Another suggests, "that the sphex impregnates the *ming-ling*, which thus produces one of its own species; but as if doubting this argument he adds, "but although large and small things have their verity, yet the myriads of insects have no certain shape or nature. But as many observers have waited till the cell was closed up, when they have broken it open and found only a few eggs like millet placed upon the dead bodies of insects, it is apparent that the poet knew only the general circumstances, but was ignorant of the particulars." One confesses, that "among all the writers none durst dispute the authority of the Book of Odes." Le Shechin remarks, "that many persons have attentively examined the eggs, and the insects which went to and from the nest, and they were certainly male and female. One says, the eggs of the sphex are inserted into the body of a worm, which in consequence, neither dies, nor yet does it grow, but after a while becomes rotten; when the eggs become maggots, they devour the body, and issue forth."

This last observation seems to refer, not to the sphex, but to the ichneumon fly, which as is well known deposits its eggs in the body of a living caterpillar, and after they are hatched, the maggots devour the body, as the Chinese observer remarks. The accounts of seven or eight authors are embodied in the description of the sphex as we have given it; and the whole is a fair exemplification of the influence the classics exert upon the minds of intelligent men. The discussion, as is usually the result, has, however, had the effect of making the habits of this insect much better known than they would probably otherwise have been; one person remarks, "that he had diligently observed the cells for many years." The Book of Odes was collected into its present shape by Confucius; and in one of them is this line, "the *mingling* bears a young one and the sphex carries it off [to adopt it for its own]" occurred, which was perhaps a popular opinion at that time, as it is now; but by its insertion it was supposed to have received the sanction of the sage. One writer, as we have seen, endeavors to shift all the blame from his shoulders, to those of the unknown original maker of the ode, while succeeding authors are scandalized at this heresy, and endeavor to maintain the veracity of the original, even against the evidence of their own senses. There is a popular allusion to this sentence of the She King, in the name given to an adopted son and heir, when he is taken from a family of another surname; he is then called a *mingling* child, meaning that he has undergone as great a change in having his surname altered, as the young of the mulberry caterpillar does when the sphex seizes it for its own. W.

Art. V. *Remarks on the system of Chinese orthography proposed in the Repository, vol. 6, page 479.*

Attached to the new system of orthography for writing the Chinese language, proposed in the last volume of the Repository, is a request for the views of those who may be interested in its adoption. To any one who has experienced the vexations arising from the different modes of spelling employed by various writers on China, and especially by lexicographers, the announcement of a simple and uniform

mode of notation promises a great relief At present we have dictionaries by Portuguese, French and English scholars, all widely differing in their modes of spelling, and thus causing the beginner no small amount of unnecessary trouble. This diversity, added to the many dialectical variations in the language itself, shows the necessity of adopting a uniform standard, and renders the proposal one which should engage the attention of every student in Chinese, in order that a full expression of opinion may obviate all ground of objection when the new system comes into actual use. A few remarks, therefore, upon the proposed notation will not be taken amiss.

Much of the labor of determining the powers of the letters has already been done by scholars in India; and the system which they have established appears to exhibit its soundness by the rapidity with which it has come into use in all parts of that country. While we acknowledge their assistance, and freely avail ourselves of their labors, it does not, however, appear to be imperative upon us, merely for the sake of "simplicity," to take their symbols, and try to find as many corresponding sounds in Chinese as we can; but rather to make an independent system, complete in itself, and at the same time approaching as near to the Indian system as a regard for more important considerations will allow. The necessity of a deviation from the latter system, at least in a few particulars, is just intimated by the proposer in a second schedule (vol. 6, page 483), where a few alterations from the first are suggested. The general features of the system there offered for adoption are such as must commend themselves to every one who has thoroughly investigated the subject; the only difficult points to settle are the marks by which the different powers of the vowels shall be denoted. In this particular, there are a few discrepancies between the system proposed in vol. 5, page 30, and its repetition on page 481 of vol. 6; which however need not here be noted. The most important is the introduction of the unaccented short *o* in *lot*, and the application of an accent to the long *ó* in *lord*, by which a sound is added to the table that seldom or never occurs in Chinese. The increase of a tabular list in this way in order to harmonize it with a similar list in another language *appears* to be objectionable. The expunging of the diæresis in the second list, which expresses the French sound of *u* in *l'une*, is a decided improvement; for this is already a well understood English mark for a dissyllabic diphthong. In constructing the second schedule, the rule was, "to leave the short sounds unmarked; to use for the long sounds, corresponding to these, the acute (´) accent; and for the three vowels

which have no corresponding short sounds, to use the grave (`) accent."

In a schedule, unity is the measure of every sound, and the propriety of a proposed plan in regard to its actual use is, on this account, liable to be overlooked. A trial was, therefore, made of writing out several pages of Chinese words according to this system, and the immense disproportion of long sounds, and, of necessity, of accented letters that was the result, immediately suggested the inquiry, Is there no way of dispensing with the use of so many accents, consistent with "that utmost degree of simplicity compatible with precision," which should justly mark everything of this sort? Inasmuch as the proposer remarks, "we have not attained complete conformity with the system of diacritical marks used in India; but we deem consistency of one part of the system with another to be of prior importance to any other consideration," it will not be regarded as inadmissable, should it be found necessary, to take a still farther remove from the Indian system. A correspondent (vol. 5, page 481,) in fact advocates the necessity of forming the system of notation for the Chinese languages entirely independent of that which has been employed in India, but this does not seem desirable; however, if the two objects so important as simplicity and precision can be obtained without the use of so many accents, that system which involves the fewest marks will surely meet with the most rapid adoption. In the notation of our Indian coadjutors, the "indisputable canon was laid down, that it was expedient to employ diacritical and other marks as little as possible." If we examine the specimens given in the Calcutta Christian Observer of Romanized Bengálí or Persian, the excess of short vowel sounds in those languages, over the Chinese and its cognate tongues, will be immediately apparent. In fact, such was their desire to increase the facile use of the system, that by laying down one or two extra rules with regard to the pronunciation of certain combinations of sounds, they avoided an abundance of marks, and this they did solely for the purpose of recommending the system by encumbering it with as few marks as possible.

If the disproportion of long over short vowels be so great, it will be as politic for us to accommodate the proposed system to this feature, as it has been proved to be in India, and at the same time not overlook simplicity and precision. A uniform system of orthography is not required so much to spell a few proper names that may occur in foreign works, as it is to write words in dictionaries, grammars, and other elementary works, where native sounds in a Romanized

dress form a large and important part of the book. Here all superfluous labor should be avoided. With regard to the confusion which a new system makes in the names of places, to which the eye has already become accustomed, it may be observed, that there are so many ways of writing them now, that almost the only chance of obtaining uniformity is to reduce them all to a new standard. If we can hardly recognize such words as Satlej, Nipál, Barma and others, in their new garb, they are surely no worse than the puzzling combinations of Ssechhwan, Tchekiang, Quangtcheou fu, and others similar, now found on maps. But let the proper names be spelled according to old custom, if writers so choose; it is in philological works that this system is chiefly required, and the correction of proper names will gradually follow its adoption there. The relative proportion which the accented words bear to the whole number will be more apparent by wrting a few sentences, according to the proposed plan, in the dialects with which we are most familiar; viz., the court, the Canton, and the spoken and written dialects of Fuhkeen.

1. 先其事之所難而後其効之所得
2. 君子恥其言而過其行

In the court dialect these two sensences read thus:

1. *Sien kʻí sz' chí sò nán, 'rh hau kʻi heáu chí sò ta.*
2. *Kiun tsz' chʻí kʻí yèu 'rh kwò kʻi hing.*

In the Canton dialect:

1. *Sin kʻí sz' chí shò náu, ĭ hau kʻí háu chí shò tak.*
2. *Kwan tsz' chʻi kʻi ín í kwó kʻi haug.*

In the Fuhkeen dialect, as it is read:

1. *Sien kʻí su chĭ sé lán, jĭ hó kʻĭ háu chĭ sé tek.*
2. *Kwan chu tʻí kʻĭ ugáu jĭ kó kʻí heng.*

In the Fuhkeen, as it is spoken.

1. *Tái seng chò ĭ é su é sé òh, jĭ tui áu kʻwá ĭ é háu gĭ°em é sé tit tiòh.*
2. *Kwan chu é láng siáu lé ĭ é wá ai koi ĭ é sé kĭ°a.*

In these repetions, there are one hundred and two words, seventy-four, or nearly three fourths of which, require to be accented. If to this large proportion of accented words, we add the signs by which the intonations (or shings) are denoted, the mark for the aspirate, and that for the imperfect vowel sounds *'rh* and *sz'*, and also the small circle (°) to denote the nasal sound in the Fuhkeen, all of which must, in some way or other, be expressed in dictionaries, &c., there will be nearly as many diacritical marks as letters. In the

sentences here given, there are ninety-nine marks. The isolated character, which, in its native dress of various strokes and hooks, is not devoid of a portion of comeliness and grace, becomes in its Romanized garb a poor meagre monosyllable of two or three letters, bedecked with such a profusion of insignia, that it is quite overcome. The following sentence in the Canton dialect is by no means an imaginary, though it is not a very common, instance, where the number of marks of all sorts, including accents, shings, aspirates, and punctuation, just equals that of the letters.

'Ts'z' kü' ĭ² 'híú, ˢngó 'kóng ˢnĭ ˌchĭ ˌó.

The labor of remembering and writing so many extraneous appliances must doubtless be a serious hindrance to the general adoption and use of the system. And after all the perfection that is possible in theory is attained, there are in actual life so many aberrations from a proposed standard, that the most exact system fails in its application, and the delicate modulations of the living voice can *only* be learned by the ear. Every one who has attempted to speak Chinese will probably attest the accuracy of this remark. Who can ever obtain an accurate notion of the eight shings from description, illustration, or, as has been recently attempted, even from *pictures?*

If these are the results which flow from the rule, as quoted above, it is proposed to reduce the number of marks by laying down another rule, of leaving the long sounds unmarked, placing the short prosodial (˘) mark over the short vowels, and the grave (`) accent over that second class of long sounds which occur under *e*, *o*, and *u* alone. The shing, aspirate, nasal, and elision marks cannot be dispensed with, although there may be different views of the best mode of writing them. This canon will form a schedule something like the following.

VOWELS.

a, long as in *calm; yang, ka.*
ă, short as in *abundant, quota; yăn, tăng.*
e, long as in *they, neigh; che, se.*
ĕ, short as in *met, lemon; kĕk.*
è, long as in *where, heir; shèn.*
i, long as in *police, peep; pin.*
ĭ, short as in *pin; pĭng, sĭn.*
o, long as in *lord, all; pong, po.*
ò, long as in *note, flow; kò, pò.*
u, long as in *rude, Julius; ku fung.*
ŭ, short as in *put, foot; tsŭn, pŭ.*
ù, long as in *tune; kù, chù.*

DIPHTHONGS.

ăi, short as in *aisle*; *kai*, *sai*.

ai, long as in *aye*, but somewhat protracted; *kai*.

ău, short as in *plough*, *brow*; *hău*.

au, long as in *howl*, but prolonged; *kau*, *lau*.

ei, nearly as in *they*, but with a nearer approach to a dissyllable; *mei*.

eŭ, both vowels rapidly pronounced, like the two words *say 'em* when spoken quickly; *cheŭng*.

iu, long as in *pew*; *kiu*, *chiu*.

ŏi, nearly as in *goitre*, *oil*; *tsoi*

ŭi, a proper dissyllable, as *fluid*; *shŭi*.

uĭ, a lengthened sound, somewhat resembling the combined and rapid enunciation of the phrase *sue him*; *muĭ*, *fuĭ*.

uĕ, the two letters slurred together; but this sound is lengthened out at times in a manner approaching to a dissyllable; *yuĕn*.

ua, is a peculiar sound, expressed by Dr. Morrison by *wu*; the two should coalesce, protracting the *a* a little; *muau*.

The consonants, both simple and combined, as given in the schedule, (vol. 5, page 484,) require no remark, as they are easily and accurately defined. The compound letter employed in India for the liquid sound of *ng* is preferable, because it represents a new sound compactly, and will not be mistaken for the same letters when sounded as a nasal in the Fuhkeen dialect. For the latter sound the use of a mark under the nasalized sound, thus *n̲*, *n̲g*, is much to be preferred to the proposed (°) circle, or to elevating them above the other letters, as it does not interrupt the continuity of the word, and is easily written. The sound given to the accented *ǰ* might also be changed to the simple *j*, not that it could be better defined, but accented consonants are not usually understood; the soft *(jamais)* sound, moreover, is much the most common sound of *j*, both here and in India, and should by right occupy the place of its fellow.

We are aware that objections might easily be raised to the above scheme, and so they can be against any proposed system, because as English readers we are apt to guage them all by our own alphabet, a most erroneous standard. The feature of this plan, that it involves fewer accents than the other, and consequently facilitates its use in that particular, commends it to notice. It also more closely approaches to the modes of spelling Chinese words, already in use, not only in Dr. Morrison's dictionary, but in other books and other countries. An unaccented *a* is now usually pronounced broad whenever it

occurs in a foreign name, and so with the other vowels; even the *i* of our alphabet, when we meet it in a strange word of foreign aspect, we usually give it the sound of *e*, as in the words Chili, Fiji, &c. It will also assimilate our mode of notation to that employed on the east of us, in the Sandwich and other Pacific islands, where the long sounds are given to all the vowels; all are left unaccented, and no difficulty or error arises from the want of accents. It is probable too that a nicer examination of some of the diphthongal sounds, as here given, would enable us to dispense with a few of the accents.

There is, moreover, another reason in favor of this mode of notation of a prospective nature, and this is its adaptation to the Japanese and Corean languages. In the Corean, short sounds are sometimes given to the vowels, but in the Japanese, the original sounds of all the vowels are long, though for the sake of euphony, two or more are now and then coalesced, and one of them becomes short. On the other hand, as if long sounds increased as we went eastward, the Japanese employ a diacritical (') mark to prolong the original sound of the vowel; and this prolongation is frequently carried so far that another vowel is added, which requires a diæresis over it to mark its individuality. This peculiarity of the Japanese language has been sometimes represented in English by the introduction of the letter *h* between the two vowels, as *Ohosaka.* The letters of the alphabet are syllabic, and can be arranged into five classes, and an exhibition of them will show the simplicity and adaptation of the schedule given above to the alpthabet.

a	e	i	o	u
ha, ba, pa	he, be, pe	hi, bi, pi	ho, bo, po	fu, bu, pu
ka, ga	ke, ge	ki, gi	ko, go	ku, gu
ma	me	mi	mo	mu
na	ne	ni	no	nu
ra	re	ri	ro	ru
sa, za	she, zhe	shi, zhi	so, zo	su, zu
ta, da	te	chi, ji	to, do	tsu, dzu
wa	. . .	wi *or* i	wo, *or* o	. . .
ya	ye	. . .	yo	yu

To the forty-seven distinct letters here given, a final *n* is added, making forty-eight. There are however, seventy-two really distinct sounds in the alphabet, being the additional twenty-eight expressed by means of two diacritical marks, the (") *nigori* and the *maru;* the former placed over a letter gives the initial sound of *b*, and the latter changes it into *p*. The power of the vowels in each column is uniform. The *a* is that in *father, calm;* the *e* that in *they;* the i that in

machine; the *o* of *note*; and the *u* in *fool*, *rule*. The general rule in reading the language is to pronounce one letter after another just as they stand, and where there are elisions, the vowel is usually the only part of the word altered. It is not here necessary to explain all the changes and exceptions that occur, some of which increase the number of vowel sounds above five, but the rule is of such extensive application as to become a strong argument in favor of this mode of spelling. Indeed it is quite out of the question to suppose that those who may prepare books to aid the acquisition of Japanese will adopt a system that involves an accent over almost every vowel and so much unnecessary trouble, as that proposed in a former number. And the fact that the languages are similar, naturally gives us more intimate connection with the nations to the east of us than with those in India, while the extent of the Chinese-language nations, and the number of books that will be published in their various tongues, demand for them the simplest system of spelling that can possibly be devised.

In estimating the importance of this subject, let us remember that we are making this system for future use, rather than for the present; for the use of students in the Chinese language, whose present limited number will henceforward increase, and with them facilities for learning the language be multiplied by the preparation of philological works, in all of which this system should be employed, and will probably be, if it is well digested. We may also be making it for the time when the immense incubus which now presses upon and paralyzes the intellectual progress of the Chinese, will be removed by the adoption of a syllabic language, and native scholars will feel the necessity of making learning more accessible to the common people than it ever can be with the present unwieldy character. It is with these views, that these few remarks are offered, and under the apprehension that the system already proposed will fail of general adoption because of the labor involved by its rules. The recommendation of its early adoption suggested in the closing paragraph on the subject cannot be too soon followed; and any modifications of that system, or the one here offered, or a combination of both, that may be deemed advisable, may be safely left in the hands of the original proposer, who has already shown so intimate a knowledge of the subject.

W.

ART. VI. *Proclamation respecting opium, addressed to the people of the province of Canton, by their excellencies the governor and lieut.-governor of the said province.* Traslated by Mr. Thom.

TANG, a president of the milittary board, an imperial censor of the right, governor of Kwangtung and Kwangse, with authority to superintend the collection of the revenne, &c., and *E*, a comptroller of the miltiary board, an imperial sub-censor of the right, fooyuen of Kwangtung province, and a military te-tuh with authority to superintend the collection of the revenue, &c.,—conjointly issue this proclamation, in order, with the utmost kindness, to instruct and enlighten the people under their care.

Whereas the opening of an opium shop, as well as the selling of opium, is now prohibited by the sternest laws, and punished with the heaviest penalties;—but the lawless people who deal therein aim only after profit, and take no heed of their real interests—they act upon the idea that they may not speedily be taken, and thus sport with danger on the 'torrents' verge;'—therefore it is that the smuggling of opium has now come to be regarded as a mere thing of course.

But ye must all know, that where a man clandestinely takes the property of his parents to carry on a prohibited trade, where he is obliged to put out and draw in his head like a rat in his hole, where he requires to stalk about like a midnight ghost—granting that even he may not be breaking any written law, yet he is doing that which it becomes not a man to do.

And now again it appears that Hwang Tseŏtsze, minister of the Hungloo temple, has brought forward a motion that all who smoke opium shall be punished with *death*. He has already made his report to the emperor, and the imperial command has been received, enjoining the governors and lieut.-governors of every province to consult together, and wait upon the emperor with the results of their deliberations in so many duly prepared memorials. This has also been done; and though in the multitude of these memorials there may be some small differences of opinion, yet are they all alike in the main: this one only adds a clause still more severe to that one: and he in his turn proposes a still heavier punishment than his neigbour: among them there are no advocates for lenient measures!

Now again the imperial will has been received, commanding the prime ministers of state, and the high officers of the military courts to

consult along with the members of the board of punishments, and let him, the emperor, be informed of the result. Thus, in the course of a few days, will the law on that point be established for its being duly put in force; and so soon as the yellow rescript arrives, all who violate it shall, by that same new law, be tried and condemned! Most luminous and intelligent are the words of the emperor! Where is the man so rash as to oppose! As for those who open opium shops and sell opium, profit is out of the question, destruction is already at their door! Their wealth will be utterly spent, and their thread of life clipped at the same moment of time! We, the governor and lieut.-governor, truly feel for you the utmost alarm and pity! Try and reflect for a moment. Ye are all of you sons of China, and your wealth is the substance of the central land! But ye are now taking the substance of your native country, and giving it away to foreigners from abroad; and ye, sons of China, are losing your property and your lives at the same instant! It was your wealth, but now foreigners possess it: and your very lives the foreigners are now about to deprive you of! This is the first reflection; and still to be duped and befooled by these foreigners, and induced by them to carry on this trade: Oh! monstrous folly! Oh! stupidity unparelleled! Ye aim after profit, but to make profit is impossible: ye try ro preserve your lives, but even to do that is equally difficult! Ye take your money and purchase *death!* Oh! what a losing account! This is another reflection. And with such consequences staring you in the face, to pursue this trade, and bring upon yourselves ruin and destruction, is not this still more doltish than before! Every item bespeaks the height of folly. We, the governor and lieut.-governor earnestly wish to pluck you from the jaws of death, and yet, such is your folly, that we are not able!

We therefore again issue this clear and distinct edict, with the utmost tenderness and compassion, that all the common people and military under our care may thoroughly know and understand. Ye must, every one of you, who deal in opium, speedly awake to a sense of your danger, and cleanse yourselves of your previous crime. Let each man exert himself to save his property and his life, and follow after some better means of livelihood. As for those who smoke the drug, after not many days the death-inflicting period will be at hand. Do ye also arouse yourselves, and get rid of the evil habit without delay, and thus save your lives—now within a hair's breadth of the gulf of destruction.

As we, the governor and lieut.-governor, have dispatched civil and

military officers in every direction to seize and apprehend, let no man who follows after this unlawful traffic indulge in the dream that he may be able to escape the cruel death that is even now suspended over him! Let all tremble and obey! A special proclamation! Given at our courts the 18th year of Taoukwang, 10th month, 30th day (16th Dec. 1838.)

ART. VII. *European passage boats, allowed, by edicts from the governor and hoppo, to run with passports between Canton and Macao.; the edicts procured by the hong merchants.*

GENTLEMEN,—You recently addressed us with a request for the establishment of passage boats between Canton and Macao. We at once addressed the government on the subject, in your behalf, and have now received, in reply, the commands of their excellencies, the governor and superintendent of customs. Copies of these we send herewith, requesting you, gentlemen, to examine and act conformably to them, and then to write to us again, that we may be enabled again to address the government. To make this request is our present object, and we take the occasion to offer our best wishes, &c. (Signed by the Hong Merchants.)

No. 1.

Tang, governor, &c., &c., in reply. The passge boats, I find, were first established with a view to the coveyance of letters, requisite in the commercial operations of the foreign merchants. But, not having been, of late, bound by any limitations, and the old regulation that they should receive passes and undergo examination, not having been complied with, they have obtained constant ingress into the river and to Canton, and illegal and fraudulent acts have been the abundant fruit. At length the boat *Kelefat* brought opium to Whampoa, and Innes having written a letter and had some conveyed from thence, discovery and seizure ensued. Herein has originated the intention of putting an entire stoppage to the boats.

But now it appears that the committee of foreign merchants of the General Chamber of all nations, have presented a memorial, earnestly requesting the establishment of a number of decked boats, with official passports, to pass constantly to and fro, between Canton and Macao, for the conveyance of letters and of well-conducted passengers — such boats to be supplied each with a flag, having the words

"*licensed passage boat*," inscribed on it in order to facilitate recognition of them,—and the conductors of the boats to have the suretiship of the said foreigners pledged for them, that, if in any case they should carry opium or smuggle, they shall be left to be broken up, and the passport shall be recovered and restored by the said foreigners.

Under such circumstances, the pledge of suretiship coming from the foreigners, and there being therefore a fixed responsibility, the thing assumes a practicable form. They are, therefore, permitted to make arrangement for a number of decked boats, for which official passes shall be given, that thus the necessities for their business may be supplied, and that becoming kindness may thereby be manifested.

In reference, however, to the request that the boats thus secured may have flags given to them with writing thereon, so that the forts, cruizers, and custom-house stations, which they may pass at the Bogue and elsewhere, may recognize them and refrain from causing detention, there is no consideration whatever here given to the question, whatever they shall undergo any examination or not. If they be not required so to undergo examination, it will be indeed no easy matter to insure that private objects will not be pursued under the broad shield of the general interest. And may it not be, too, that, by the indulgence of crafty or of malicious purposes, parties may occasion the breaking up of any of the boats? In the first setting on foot of any matter, it is most important that everything should be plainly and securely marked out, that so the arrangement may be lasting, and may not be attended by evil results.

Wait, while I forward a communication to the superintendent of customs, that he may speedily give the matter his consideration; and then after hearing from him in reply, ultimate measures shall be adopted and made public, in order that obedience may be paid thereon. Let these commands at the same time be communicated to the said foreigners, that they may act in conformity to them.

Given—the 10th day of the 18th month, in the 18th year of Taoukwang. (Dec 26th, 1838.)

No. 2

Yu, superintendent of maritime customs, &c., &c., in reply. By this address it appears that the committee of foreign merchants of the General Chamber of all nations earnestly request that a number of boats may be established for conveyance of letters between Canton and Macao, such boats to be provided with official passports, and the

suretiship of the said foreigners to be pledged for them, that in case of their engaging in any contraband transaction, they are willing that they be broken up. Also that each of the boats may have its number registered, and a flag given to it with the words "licensed passage boat," written thereon, as well as on the sails.

Those requests having come before me, I have given the matter due consideration, and find that decked, masted, and flag-bearing boats were interdicted, in consequence of a memorial laid bofore the throne, after the dissolution of the Company, by the then governor Loo, and superintendent of customs, Pang. Hence for the conveyance of letters, it was only allowed to have small boats without mast or deck, and those having decks and mast should by law be driven forth (from the river.)

Now, however, referring to the address above alluded to, I am inuced indulgently to consider, that the foreigners, in coming from Macao to Canton, have to pass over an open sea, and that to avail themselves of winds, and protect themselves from rain, decks and masts are in some sense necessary. Their request may, therefore, be granted, so far as regards establishing a certain number of such boats, with passports- But their request being to establish 'a number' of boats (or several boats), such , number may be an excessive one. Let the hong merchants then adopt some moderate number — not more than five or six. As to the erection of flags, this would bring them somewhat within the letter of the prohibition of 'flag-bearing boats. It will be enough to inscribe the words on their sails, where they can easily be distinguished. When the number of boats has been determined on, I will attach my seal to the passport for each, and will also give a (second) pass, which must be presented for examination at the custom-house stations *en route*, the time of arrival at, and departure from, such stations to be filled in, and the boats if found free from anything contraband or sumggled, to be allowed at once to proceed. These passes, after being filled up, shall be exchanged for the other ones. If any detention be given, or any extortion demanded, at any custom-house, the said foreigners are authorized immediately to point it out, in an address to me, that punishment may instantly be inflicted. If any of the said foreigners, under pretence of the darkness of night, evade examination of his pass at the custom-house stations, so that the required insertion therein is not made, such pressn too must be punished for the offense of perverse transgression, and the hong merchants in froming arrangements are to give this their consideration. After they shall have

made their arrangements, and the requisite number of boats shall have received passports, any other boats which, not obeying the prohibitory regulations, shall venture to ply to and fro without permission, shall be fired upon by the cruizers and forts. As regards the boats registered as of the licensed number, the foreigners shall secure each boat as belonging to such and such a person. The small boats that ply between Canton and Whampoa may remain as of old. But the large licensed passage boats must not remain for any length of time in the neighborhood of the foreign ships, lest the springing up of what is contraband should grow out thereof.

Wait further, till, having consulted with the governor, the matter shall have received final consideration, when orders will be published for obedience.

Given — the 10th day of the 11th month, in the 18th year of Taoukwang. (Dec. 26th, 1838.)

ART. VIII. *Journal of Occurrences. A case of robbery; appointment of an imperial commission to visit Canton; proceedings of the local government respecting the traffic in opium; suspension of the foreign trade threatened; the European passage boats; notice of Yuen Yuen.*

A VERY melancholy event happened in Macao about the middle of last month, which, apart from its immediate circumstances, is illustrative of the treatment which those Chinese who return from the Straits are likely to receive from their countrymen.

Many years since a man of the name Tsae went from Fuhkeën to Singapore, where he settled in business, and having married remained there until his death, leaving his son Tsae Tsanglung in possession of his business. This son by his industry became very rich, being the farmer of the opium trade, and also having a large general trade. At last, about two years ago, he being well satisfied with his acquisitions, concluded to wind up his affairs, and return to the land of his fathers, in order to settle his children in life. He therefore took a passage in a ship, and came to Macao, where he hired a house, and engaged in trade. Not long since it was reported that he had an order on a foreign ship for a large sum of money, (for it was generally supposed that he was very wealthy,) and was about going to Canton to receive it; but it was uncertain whether he had yet procured the money, or when he would return; rumor said he had already received it. About this time many seizures had been made in Macao of those engaged in the opium trade, and much confusion ensued; and a number of thieves banded themselves together, and taking advantage of this confusion, disguised themselves as police officers, and came to the house of Tsae in the night, broke open the

door, and rushed in, crying out that they had come to search for opium and other unlawful goods. The poor man, hearing the uproar, and learning that the police had come to search his house, hastily ran and hid himself; for although he had no opium concealed in the house, he had all the implements for smoking it, and was in the habit of using the drug. In the meanwhile the thieves went through the house, breaking open and ransacking everything valuable; and the man, seeing no avenue of escape open from those whom he supposed to be the agents of government, ran to a window and jumped out into the court below, by which he very seriously injured himself. After the thieves went away,—not being able to find the money which indeed had not been received,— Tsae ascertained that they were not policemen, and laid a statement of the case before the tsotang, who came to his house, and made an examination into the affair. The property stolen was valued at a thousand dollars. The Heängshan heën also was informed of the robbery, and came down to Macao to investigate and issued an edict for the apprehension of the robbers, at the same time ordering Tsae to have medical advice; but the poor man was too much bruised by his leap, and died about ten days after. The police have seized two men on suspicion of being engaged in the robbery; one of them, a poor beggar-looking man said, he had been hired about midnight by some men to carry a number of articles away from Tsae's house outside of St. Antonio's gate, but he knew nothing of the men, and no clue could be obtained from him. After the death of Tsae, his family and friends laid a statement of the case before the magistrate, and there the affair at present remains.

Lin Tsihseu, a native of Fuhkeën, high in office and reputation, has been commissioned by the emperor to visit Canton, to make inquires and to propose new measnres respecting the opium trade. He is expected in a few days. He intends "to cut off the fountain of the evil," and is prepared, if necessary, "to sink his ships and break his cauldrons;" for it now appears that, "the indignation of the great emperor has been fairly aroused at these wicked practices — of buying and selling, and using opium,—and that the hourly thought of his heart is to do away with them forever."

The proceedings of the local government, both with regard to the use of the drug and the traffic in it, continue to be characterized by "*stern severity*." The amount of suffering is very great, and seems to be felt through the whole body of the community. A crisis is approaching,—a crisis which cannot be contemplated without great anxiety and concern. The severity exercised has already given rise to many evil forebodings, and some irregular proceedings among the people. Many idle rumors are afloat, and all seem alike unable to conjecture what is to be the issue of the present mode of procedure. It was rumored, not long ago, that a general search was to be made throughout all the houses and shops of Canton; popular assemblies were held, and it became necessary for the local magistracy to announce, by proclamation, that such was not their intention. Lest it should be attempted, however, the gates of the streets have been repaired, so that if necessary they may be closed on the police and soldiers by the people, until the latter shall have ascertained by proper means that the search is to be conducted in a lawful manner. Several low officers have been deprived of their authority and punished for irregular proceedings in seizing innocent persons.

The suppression of the whole foreign trade has been hinted in a proclamation to foreigners, just published by the governor and lieut.-governor of this province. Their proclamation shall appear in our next.

The European passage boats are expected to be soon again employed, as in past years, in the conveyance of foreigners to and from Canton and Macao.

Yuen Yuen, the retired minister, having informed his majesty that he had elected a day for his departure to Keängsoo, his native province, the emperor sent him away with many marks of favor, and the expression of a hope that his aged minister, who has for half a century faithfully served him and his fathers, may have strength to revisit Peking on the approaching jubilee in 1841, to give the emperor his blessing.

For use in Library only